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## INTEGRATING LOCAL WISDOM IN ISLAMIC RELIGIOUS EDUCATION TO FOSTER RELIGIOUS MODERATION: A CASE STUDY OF SMP 6 BAYAN, NORTH LOMBOK

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### **ABSTRAK**

Pendidikan Agama Islam memiliki peran yang sangat penting dalam membentuk moderasi beragama siswa, khususnya dalam masyarakat multikultural yang rentan terhadap intoleransi dan ekstremisme. Namun, kurangnya pendekatan yang kontekstual secara kultural seringkali membatasi efektivitasnya. Penelitian ini menganalisis implementasi Pendidikan Agama Islam berbasis kearifan lokal serta kontribusinya dalam mengembangkan moderasi beragama pada siswa di SMP Negeri 6 Bayan, Lombok Utara. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi dengan melibatkan kepala sekolah, guru Pendidikan Agama Islam, serta siswa yang dipilih secara purposif sebagai informan. Nilai-nilai budaya lokal seperti gotong royong, musyawarah, dan praktik-praktik tradisional menjadikan Pendidikan Agama Islam lebih kontekstual dan bermakna, serta efektif dalam menumbuhkan sikap toleran dan inklusif pada siswa. Pendidikan Agama Islam berbasis kearifan lokal terbukti berkontribusi signifikan dalam membentuk karakter moderasi beragama siswa dan menawarkan model yang dapat direplikasi untuk reformasi pendidikan Islam multikultural, dengan implikasi yang lebih luas bagi kebijakan dan praktik pendidikan.

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**Keywords:**

Islamic Religious Education, Local Wisdom, Religious Moderation, Cultural Integration, Junior High School Education

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**ABSTRACTS**

Islamic Religious Education plays a pivotal role in shaping students' religious moderation, particularly in multicultural societies vulnerable to intolerance and extremism. Yet, the lack of culturally contextual approaches often limits its effectiveness. This study analyzes the implementation of local wisdom-based IRE and its contribution to developing religious moderation among students at SMP Negeri 6 Bayan, North Lombok. A qualitative case study was employed. Data were gathered through in-depth interviews, participatory observation, and documentation involving the school principal, Islamic Religious Education teachers, and students as purposively selected informants. Local cultural values including mutual cooperation, deliberation, and indigenous practices make Islamic Religious Education more contextual and meaningful, effectively cultivating tolerant and inclusive attitudes among students. Local wisdom-based Islamic Religious Education significantly shapes students' religious moderation character and offers a replicable model for multicultural Islamic education reform, with implications for broader educational policy and practice.

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## A. INTRODUCTION

Islamic Religious Education plays a strategic role within the national education system, as it functions not only as a medium for transferring religious knowledge but also as a means of character formation, spiritual development, and the cultivation of moderate religious attitudes within pluralistic societies. In the context of Indonesia's multicultural setting, Islamic Religious Education is expected to internalize the values of religious moderation, understood as a balanced (*tawazun*), just (*i'tidal*), tolerant (*tasamuh*), and non-violent approach to understanding and practicing Islam (Alamsyahbani 2025; Munasir et al. 2024; M. Hasan 2021).

At the national level, these values are aligned with Indonesia's foundational principles, including Pancasila (the state ideology emphasizing belief in God, humanity, unity, democracy, and social justice), the 1945 Constitution, the Unitary State of the Republic of Indonesia, and the national motto *Bhinneka Tunggal Ika* ("Unity in Diversity"). These principles function as a framework for promoting social harmony and inclusivity. Within this framework, Islamic education is expected not only to transmit knowledge but also to internalize ethical and spiritual values that guide students' behaviour in diverse social contexts (Abror 2020; Khoerunisa and Yuliani 2024) Faizin, Moh, et al. 2023).

However, the growing phenomenon of intolerance, often rooted in exclusive religious interpretations, presents significant challenges for religious education. This condition highlights the need for more contextual and culturally responsive learning approaches that enable students to internalize religious values meaningfully. One promising strategy is the integration of local wisdom into Islamic Religious Education. Local cultural values such as communal cooperation, deliberative consensus, and harmonious coexistence are deeply embedded in Indonesian society and are compatible with Islamic teachings. These values can function as contextual learning media to foster inclusive and moderate religious attitudes (Rinda Fauzian, Hadiat, Peri Ramdani 2021; Mubarok, Maskuri, and Ghony 2025).

Previous studies have demonstrated the relevance of integrating local wisdom into religious education. (Wahyuni 2020) found that local value-based learning contributes significantly to the development of religious moderation among elementary school students. Similarly, (A. Hasan 2022) showed that culturally grounded religious practices promote social harmony and tolerance, while (Zulkarnain 2022) emphasized their role in strengthening students' Islamic identity. Other studies indicate that the internalization of cultural values enhances students' multicultural awareness and tolerance (Ramdani et al. (2021; Haluti & Jumahir 2023). In addition, teachers play a crucial role in linking religious teachings with social realities, enabling students to understand Islam both textually and contextually. However, despite these contributions, most studies remain conceptual or are limited to primary education contexts, leaving a gap in empirical research at the secondary school level (Pratami 2024).

Despite these contributions, several limitations remain. Most existing studies are either conceptual in nature or focus primarily on primary education contexts, with limited attention to secondary education. Moreover, there is a lack of empirical research examining how local wisdom is practically integrated into Islamic Religious Education in culturally distinctive communities. One such context is Bayan, North Lombok, which preserves the Islam Wetu Telu tradition a localized form of Islamic practice that reflects the historical interaction between Islamic teachings and indigenous cultural traditions. Furthermore, previous studies have not sufficiently explored how this integration contributes to strengthening students' religious moderation in the context of contemporary globalization challenges.

Based on these gaps, this study aims to analyze the implementation of local wisdom based Islamic Religious Education at State Junior High School 6 Bayan and to examine its contribution to the development of students' religious moderation character. Specifically, this study addresses the following research questions:

- 1) How is local wisdom integrated into Islamic Religious Education at SMP Negeri 6 Bayan?
- 2) How does this integration contribute to the development of students' religious moderation?
- 3) What roles do teachers and school practices play in facilitating this integration?

This study is expected to contribute both theoretically and practically. Theoretically, it enriches the discourse on culturally responsive Islamic education by providing empirical evidence from a secondary education context. Practically, the findings offer insights for educators and policymakers in designing Islamic Religious Education that is more contextual, culturally grounded, and responsive to the challenges of pluralism and globalization.

## **B. METHOD**

This study employed a qualitative approach with a case study design to explore the implementation of local wisdom based Islamic Religious Education in shaping students' religious moderation character within a specific socio-cultural context. Qualitative research emphasizes understanding meaning and interpreting social phenomena through participants' experiences and interactions. As stated by Lofland, as cited in (Nawawi et al. 2023), qualitative research primarily relies on words and actions as primary data sources, while documents serve as supporting data.

The research was conducted at State Junior High School 6 Bayan, North Lombok Regency, West Nusa Tenggara, in July 2025. The site was purposively selected due to the strong preservation of the *Islam Wetu Telu* tradition within the Bayan community, which reflects local wisdom values such as communal cooperation, deliberation, togetherness, and social harmony. This context provides a relevant setting for examining the integration of culture and religious education.

Research participants were selected using purposive sampling based on their relevance to the research objectives. The informants consisted of one Islamic Religious Education teacher, the school principal, and one student. The teacher represented instructional practices, the principal provided institutional and policy perspectives, and the student contributed experiential insights into participation in local wisdom based Islamic Religious Education learning. Although the number of participants was limited, this study prioritizes depth over breadth, which is consistent with qualitative case study research aiming to generate rich, contextual, and in-depth understanding of a specific phenomenon.

Data were collected through semi-structured interviews, participatory observation, and documentation. Interviews were conducted face-to-face for approximately 30–60 minutes using interview guidelines to ensure both flexibility and focus. Participatory observation was carried out during classroom learning and cultural activities, including *begawé* (traditional communal ceremonies) and *maulid adat* celebrations, and documented through field notes and photographs. Documentation included Islamic Religious Education syllabi, school records, student work, and archives of religious and cultural activities.

Research instruments consisted of interview guides and observation sheets developed based on character education theory and the Islamic religious moderation framework. The instruments explored indicators such as tolerance, non-violence, patriotism, national commitment, and local wisdom values, including cooperation, deliberation, and respect for cultural diversity. Instrument development followed content validation through expert judgment and was aligned with character education theory by Arifin (2020) and the religious moderation framework proposed by Nurdin (2023).

Data were analyzed using thematic analysis following the framework of Miles and Huberman, which includes data reduction, data display, and conclusion drawing. The analysis process involved coding and categorizing data to identify recurring patterns and themes related to the integration of local wisdom and religious moderation. Coding was conducted manually by systematically organizing interview transcripts, observation notes, and documents into thematic categories. Data reduction involved selecting relevant information, data display organized findings into descriptive narratives and matrices, and conclusion drawing identified relationships and meanings emerging from the data.

To ensure data credibility, this study applied source and technique triangulation as well as member checking. Source triangulation was conducted by comparing data from different participants, while technique triangulation integrated interviews, observations, and documentation. Member checking was carried out by confirming the accuracy of interpretations with participants. Ethical considerations were also maintained by ensuring informed consent, voluntary participation, and confidentiality of all informants throughout the research process.

Overall, the qualitative case study approach enabled a contextual and holistic understanding of the implementation of local wisdom-based Islamic Religious Education. The integration of multiple data collection techniques and systematic thematic analysis ensured credible and meaningful findings regarding the contribution of culturally grounded Islamic education to strengthening students' religious moderation character.

### C. RESULT AND DISCUSSION

#### Findings

This study aims to examine how local wisdom-based Islamic Religious Education (PAI) contributes to the development of religious moderation character among junior high school students in Bayan Village, North Lombok. The data shows that the school implements a structured approach to bridge religious teachings with local traditions, as summarized in Table 1.

**Table 1. Implementation of Local Wisdom-Based Activities at SMPN 6 Bayan**

Activity	Religious/Cultural Value	Educational Method	Student Outcome
Weekly Iqro'	Social Responsibility ( <i>Ta'awun</i> )	Peer-tutoring & Mentoring	Empathy & Qur'anic literacy
Maulid Adat	Cultural Appreciation	Contextual Interviews & Writing	Critical thinking & Literacy
P5 Program	Mutual Cooperation ( <i>Gotong Royong</i> )	Project-based learning	Tolerance & Social awareness
Routine IMTAQ	Spiritual Discipline	Collective Recitation & Public Speaking	Confidence & Moral character

#### 1. The Principal's Perspective on Religious Moderation

The Principal of State Junior High School 6 Bayan, Mrs. Yuniarti, emphasizes that the school's core concept of religious moderation lies in

maintaining a balance between Islamic values and community local wisdom. She views religion and culture as two distinct but complementary pillars in shaping students' character. While not directly merged within formal classroom instruction, both are given significant space to develop. Mrs. Yuniarti argues that religious education must remain focused on its primary objectives, strengthening faith, morality, and ethical character. Meanwhile, local wisdom is positioned as a medium to enrich social and cultural experiences through the *Projek Penguatan Profil Pelajar Pancasila (P5)*, which fosters values of mutual cooperation and tolerance.

The school implements routine activities that bridge spiritual and social awareness. For instance, the weekly Friday Iqro' program utilizes peer-tutoring, where proficient students assist their classmates, fostering responsibility and social empathy. Furthermore, the school actively involves students in traditional practices like the *Maulid Adat* celebration. In this context, students conduct interviews with community leaders and document their findings in written articles. Through this approach, the school successfully preserves the authenticity of religious teachings while ensuring that local cultural traditions remain a relevant and vital part of the students' educational journey.

## 2. **The Role of Islamic Religious Education (PAI) Teachers in Integrating Local Wisdom**

Mr. Raden Pinadi, a senior PAI teacher, interprets religious moderation as a harmonious relationship reflecting the socio-cultural reality of the Bayan community. In his classroom practice, he applies a habituation-based approach by engaging students in routine activities such as congregational prayers, religious study sessions, and the weekly IMTAQ program. These activities are designed to help students balance their religious obligations with an appreciation for their cultural heritage. By encouraging participation in local traditions like *begawé*, the teacher helps students navigate their dual identity as practicing Muslims and members of a traditional community.

A key strategy in this pedagogical model is the conceptual bridging of local values with Islamic teachings. For example, the community's tradition of mutual cooperation in *begawé* is explicitly linked to the Islamic principle of *ta'awun* (mutual assistance). This contextual explanation helps students recognize that local traditions often reinforce religious principles rather than contradict them. Observations show that students respond positively to this method, as they are able to worship consistently while remaining deeply connected to their cultural roots. Thus, the PAI teacher acts not only as an instructor but as a mediator who ensures that students develop moderate religious attitudes and a high appreciation for social diversity.

## 3. **Students' Perspectives on Islamic Religious Education (PAI) and Local Wisdom**

From the students' perspective, such as that shared by Irma Yanti, PAI lessons are perceived as practical guides for daily life. Students reported that the integration of cultural values into their learning makes religious education more meaningful and contextual. By participating in traditions like *Maulid Adat*, they experience values of togetherness and tolerance firsthand. This direct

engagement allows students to recognize the alignment between inherited cultural values and Islamic teachings, facilitating a deeper internalization of moderate character.

1. The feedback from students indicates that connecting classroom instruction with real social practices—such as linking communal work to *ta'awun*—enhances their understanding of religion beyond ritualistic boundaries. They view religion as a guide for social life that encourages openness and respect toward cultural traditions. Ultimately, the integration of local wisdom into PAI strengthens students' religiosity while simultaneously fostering social awareness and cultural appreciation. These findings suggest that an experiential approach to religious education effectively supports the development of a moderate religious character that integrates both spiritual and social dimensions.

## Discussion

### 1. Islamic Religious Education as a Foundation for the Development of Religious Moderation

Islamic Religious Education (PAI) at State Junior High School 6 Bayan plays a strategic role in shaping students' character, particularly in terms of religiosity, morality, and moderate attitudes. PAI is implemented through practical habituation, such as Iqro' reading, tilawah, and the weekly IMTAQ program. These activities serve as a means of religious literacy and moral development, aligning with QS. Luqman: 17:

يٰٓبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر ﴿١٧﴾

Meaning: “O my son, establish prayer, enjoin what is right and forbid what is wrong, and be patient over what befalls you. Indeed, that is among the matters requiring determination.” (QS. Luqman: 17)

This verse emphasizes the importance of guiding the younger generation to perform worship and promote social goodness (Azizah 2022; Latiano and Wiyani 2024). Education in Islam must be holistic and comprehensive, cultivating a generation that understands both religious teachings and social life (Siregar 2024; Minarti et al. 2023). This is consistent with the view of Arifin, (2020) who states that religious education shapes moderate social character when connected to real-life experiences.

### 2. Integration of Local Wisdom as a Contextual Strategy

The integration of local wisdom in Bayan is carried out through non-formal activities like the *Projek Penguatan Profil Pelajar Pancasila* (P5). Customs like *begawé* and *maulid adat* serve as effective media for character development Walad et al. (2023). Local wisdom acts as a bridge connecting religious teachings with real-life social contexts (Heridianto, Sholihah, and Asfiyah 2026). For instance, the practice of *gotong royong* is associated with the Islamic principle of *ta'awun*, as stated in QS. Al-Ma'idah: 2:

وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ وَالعُدْوٰنِ

Meaning: “...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...” (QS. Al-Ma’idah: 2)

This provides theological legitimacy that cultural traditions in Bayan are aligned with Islamic principles (Guspani 2025; Puspitasari 2022; Rasyid et al. 2025). This integrative approach is aligned with the Contextual Teaching and Learning (CTL) theory, which emphasizes connecting learning with authentic experiences (Basuki, Hidayat, and Santosa 2025; Mu’min, Wandu Syahrul, Ai Rohayani 2025).

### 3. **Impact on Students’ Tolerance and Cultural Identity**

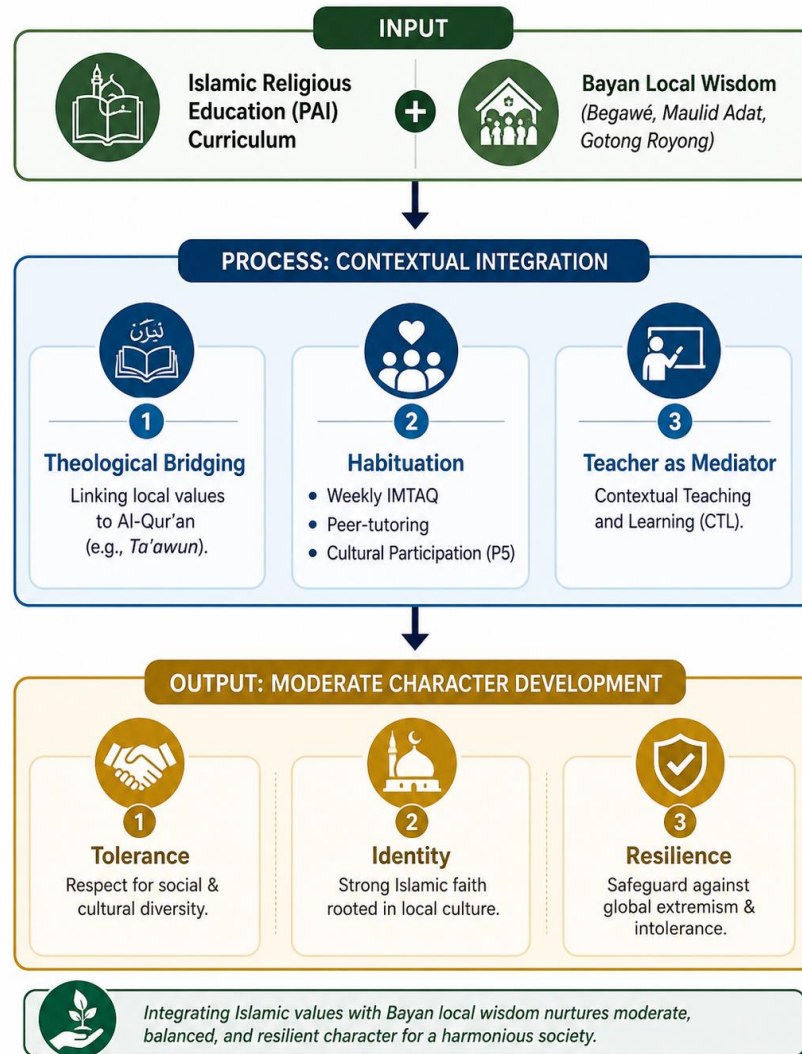
The synthesis of religious and local values has a measurable impact on student development. Students demonstrate greater confidence in both religious and traditional activities, showing higher motivation as they feel connected to their cultural environment. By integrating local wisdom, students appreciate their identity while maintaining harmonious social relationships (Rasidi and Istiningsih 2025; Umam and Husain 2024; Annisa et al. 2024). These findings support Ramdani et al. (2021), stating that local culture integration enhances inclusive religious awareness and fosters tolerant attitudes.

### 4. **Challenges in the Integration of Local Values**

Several challenges were identified, including the standardized structure of the national curriculum, limited teacher resources, and occasional conflicts between cultural activities and the school schedule. As emphasized by Andini & Sirozi (2023), the integration of cultural values into the Islamic curriculum must be carried out selectively to avoid potential contradictions.

### 5. **Global Relevance: Resilience Against Extremism**

In the era of globalization, religious moderation offers a middle path that rejects rigid attitudes and encourages balance (Azah and Sholeh 2025). PAI integrated with local wisdom acts as a moral safeguard and a means of strengthening students’ religious identity (Hasniah and Fuad 2025; I. A. H. Arifin et al. 2025). This model demonstrates that religious moderation is not a compromise of faith, but a way to maintain balance between strong conviction and social openness (Inayati, Kurahman, and Rusmana 2024; Arsyad 2020).



**Figure 1.** The Conceptual Framework of Local Wisdom-Based Islamic Religious Education in Developing Students' Moderate Character.

## CONCLUSION

This study confirms that Islamic Religious Education integrated with local wisdom plays a significant role in strengthening students' religious moderation character at State Junior High School 6 Bayan. The integration of religious values with community cultural practices enables students to understand Islam contextually, not only at the ritual and doctrinal levels but also through the internalization of values such as togetherness, tolerance, and openness in everyday life. Religious and cultural activities provide direct experiential learning, demonstrating that religious teachings and local traditions can coexist harmoniously without diminishing core Islamic principles.

The findings also reveal that the complementary perspectives of the school principal and Islamic Religious Education teachers enrich the educational process. Students benefit from both formal instruction and real-life social experiences, which together foster a balanced understanding of religion and culture. Despite

several challenges such as limited curriculum space for integrating local wisdom and the dominance of cultural activities that may not always align with school schedules these constraints can be addressed through teacher creativity, contextual pedagogical strategies, and institutional support.

However, this study has several limitations. First, it involves a limited number of participants within a single school context, which may restrict the breadth of perspectives obtained. Second, the findings are context-specific to the socio-cultural setting of Bayan, which may differ from other regions with different cultural characteristics.

Therefore, future research is recommended to examine the implementation of local wisdom-based Islamic Religious Education in diverse regions and at different educational levels to assess its adaptability and scalability. Comparative studies involving multiple schools or broader participant groups would also provide a more comprehensive understanding of its effectiveness.

Overall, while the findings are context-bound, this study offers a transferable conceptual model of culturally responsive Islamic education that can inform broader educational practices. Local wisdom-based Islamic Religious Education can serve as a strategic approach to fostering religious moderation, particularly in multicultural societies, by promoting a balance between strong religious identity and openness to social and cultural diversity in the era of globalization.

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